SOME NEW BOOKS.

Rawlinson's Ancient Heligion

A little book, which contains a great deal of interesting information in a compact and attractive form, is offered us under the name of The Religions of the Ancient World, by GEORGE RAWLINSON (Scribners). Except with in the special province of Persian and Chal-dean research, the author would lay no claim to the credit and the conquests of independent study, but in other branches of the wide subject he essays to treat he has had recours to high authorities, to whom we observe that frankly acknowledges his indebtedness both in the preface and in the body of the work. It may, indeed, be thought in cer tain cases that he might have profit-ably enlarged the circle of his reading. Thus, in the chapter on the Egyptian religion Prof. Rawlinson relies almost exclusively on Wilkinson and Birch, and gives no hint of accomintance with the German, French. and English are harologists who during the last few years have shed fresh light on many important questions connected with the theme Nor does he seem to have consulted in preparing the chapter on the Iranian religion the valuable contributions to our means of estimating the Zend-Avesta presented in the series of sacred books of the East, edited by Max Möller. But as we have intimated this book is not intended for the student, and should no be criticised from a scientific point. It is a well-timed and meritorious attempt to popularize the main results of modern investiga tion in the field of comparative religion and Of how much utility this manual will prove

to many persons who have neither the leisure nor the inclination to examine the larger treatises which record the results of original inquiry, may be attested by a glance at the auther's account of the form which religion assumed with that mysterious people, the Etru-rians. We select by way of illustration this portion of the book because even the meagre discovertes of scholars in the domain of Etruscan archieology are little known-much les known, at all events, than the fruits of investigation in any other important part of the ancient world. Before, however, noting what Prof. Enwlinson and the authority on whom chiefly depends-Dennis's "Cities and Cemeteries of Etruria"-have to say about the religion of the ancient Tuscans, it may be well to call to mind one or two gen eral facts relating to this remarkable people. In the first place, the Etrurians (or Rasena, as they called themselves), unlike the Latins and the Oscans, were not members of the Aryan family. Neither can they be regarded as indigenous in Italy, for we cannot reconcile their high civilization with the theory that they were a survival of the relatively low type of man which existed in Europe before the Aryan emigration. Whence came they then? The ancients had two accounts of their origin, neither of which has been definitely accepted by modern scholars. According to one story people alien to other Italian tribes had entered Italy from the coast, having sailed from Lydia, which in historical times was occupied by a Semitic race. The other account made he Rasena akin to the Rhætians. the beginning of the Christian era held the passes of what are now the Grisons and the Tyrol. It is matter of history that sens once occupied the plain of the Po around Mantua, and the inference would be that they had not entered Italy by sea, but had crossed the Alps before they crossed the Apennines. The ancients, however, held that the Rasena settlements in what is now called Tus cany were more ancient, as they were unques more important, than their settle ments on the Po. Whatever their origin, the Etrurians appear in legend as the conquerors and probable co-founders of Rome and in his tory as the rivals of Carthage and the Greek colonies in the western sea, and as the continuators of certain archaic forms of Greek art.

We should know more about the origin as well as the religion of the Etrurians if their language were not still one of the great ur solved problems of archaeology. The Etrurian civilization is quite copiously illustrated by monuments and other works of art found in the country, and these productions of native artists give us in some respects considerable insight into the character of the people. But we miss as yet the clearer light which it would be thought might be thrown upon it by the Etrusean inscriptions, partly because these are almost all of a single being short legends upon tombs, and partly because they have hitherto defled all efforts to decipher them. When, therefore, Mr. Rawlinson seeks to ascertain the views of the cient Tuscans for Tyrrhenians, as the Gracks called them), he is forced to rely mainly on the reports of foreigners who looked upon the system only from without, and who, moreover, wrote at a time when the Etrurians had long ceased to be an independent nation, and when the people, having been subjected for centu-ries to foreign influences, had doubtless in some important respects modified their religious doctrines and ceremonials.

Whatever it was, their religion indisputably occupied a controlling position in the thoughts and feelings of the Etrusean nation. On this point all the ancient writers who drew their knowledge from observation are agreed. While famous in the early Mediterranean world for their art, their commerce, and their warlike qualities, the Etrurians were, above all else, celebrated for their devotion to their religion. and for the zeal and scrupulous care with which they practised the various observances of its rites and ceremonies. The objects of worship were twofold, including deities prope and the Lares, or the ancestral spirits of each family. We need not dwell on attempts to identify the Eururian delwith the gods of Rome and Greece both because the closeness of resemblance cannot be determined until the language has been deciphered and because in Etruria, as it Chins, the worship of ancestors played much the larger role in the national religion. To the Etrurian the tomb was of more importanthan the temple. Not only had each house its lararion or holy chamber, where the master of the household offered prayer every morning and sacrifice occasionally to his progenitors but each family had its tomb, constructed exactly on the model of a house, in which th spirits of its ancestors were regarded as resid ing. From an outer vestibule, used apled to a large central chamber, lighted by windows cut in the rock. From this central hall opened smaller chambers, in which were laid the corpses, surrounded with all the implements, utensils, and ornaments used in life. It is noteworthy that the couches on which the bodies reposed had a tricliniar; arrangement, and were furnished with cushions carved in stone, while imitations of east chairs and footstools were carefully hewn out of the rock. These tombs were not perma nently closed. Once a year at least it was cus tomary for the surviving relatives to visit the resting place of the departed ones to carry them offerings as tokens of affectionate regard and to solleit their protection and good will There is reason to believe that, as in China practically far more value was attached to the fostering care of these nearly allied guardians than to the favor of the remote and dimly ap prehended deities of earth and heaven.

It is as manifest from the Etruscan sepul chres as it is from the Egyptian, that the builders believed in a continued existence b youd the grave. But, strangely enough-this is another point of inexplicable analogy to China-the Etrurians, so far as may be in ferred from the representations on the tombs had no clear conception of a judicial process no distinct idea of an apportionment of rewards and punishments after death according to desert. Certainly there is nothing corresponding to the Osirid trial, the weighing of the soul, the sentence and the award, which are so conspicuous on the Egyptian monu ments. Souls are pictured as pursued and tor mented by demons in the nether world, or again as enjoying a state of ideal happiness, banquet-

grounds of the two widely different condition n which departed spirits exist are not plainly indicated.

The Etruscan priests were not, like the Egyp tian, the teachers of the people, the inculcators of a high morality, or the expounders of eso teric doctrines on the subjects of man's rela tion to God, his true aim in life, and his ultimate destiny; they were soothsayers, who pro-fessed to declare the future, to warn men against coming dangers, to suggest modes of averting the divine wrath, and thus to save wise have come upon them unawares. The laity were admonished to observe the signs in the sky, and the appearance and flight of birds, the sounds which they uttered, and their posttion at the time; they were bidden, in brief, to note whatever came in their way that seemed to them unusual or abnormal, and to report all to the priests, who thereupon pronounced what the signs observed portended, and either an nounced an inevitable doom or prescribed means whereby the doom might be evaded or postponed. Sometimes the phenomena reported were declared to affect merely individuals, but frequently the word went forth that danger was threatened to the State, and then it was for the priesthood to determine the nature and extent of the peril, and the measures to be adopted. Hence the position of the priesthood in Etruria, which was an all-dominant hierarchy maintaining its sway by an arrogant, exclusive claim to intimate acquaint-ance with the will of heaven and the decrees of ance with the will of heaven and the decrees of fate. We need scarcely add that the remarkable influence exercised at Rome by augur and haruspex up to a very late period of the republic, bears witness to that Erurian conquest of the city which is believed to have taken place during the period commonly assigned to the kings, and to have been repeated after the expulsion of the Tarquins. The Lars Porsena or Porsenna who figures in Macaulay's Lays as a defeated invader, was much more probably a conqueror.

The Problem of the Pyramids

In a volume bearing the title of The Great Pyramid (Worthington), we have a series of essays by Mr. RICHARD A. PROCTOR on the purposes for which the mightlest architectural work ever reared by man, the pyramid of Cheops, was erected. After setting forth the objections to the various hypotheses which have been propounded, after showing that the monument could not have been designed to serve exclusively either as a tomb, an observatory, or a temple, he proceeds to develop his own theory, which certainly appears to meet all the conditions of the problem. Let us examine in some detail the answer given by Mr. Proctor to one of the most difficult and interesting riddles which have aroused the curiosity and compelled the study of engineers astronomers, and archeologists.

It is emphatically an astrological theory which is advocated by Mr. Proctor, and before comparing it with the known facts it will be well to heed certain general considerations which are set forth at length in a chapter o this volume. We should remember that the astronomy of the time of Cheops was essentially astrology, and that astrology in turn played a most important part in the national religion. It seems to follow that as the pyramid of Cheops was an astronomical building erected at a time when astronomy was astrology, it must have been erected for astrological purposes. Although, too, it was reared for the benefit of a single man, or at all events of a single dynasty, it may, from one point of view, be regarded as a national temple, for, being con structed at a time when paternal government was carried to the highest conceivable point. whatever benefited the sovereign would un doubtedly be looked upon as a benefit also to his people. In whatever sense, then, the great pyramid had a religious significance with regard to the king who caused it to be built ! nad likewise a national religious significance

Mr. Proctor contends that it would have been worth Cheops's while to have this great as trological observatory erected, even if by means of it he could learn only what was to sappen, the times and seasons which were likely to be fortunate or unfortunate for him or for his race. But in his day, as in ours, as trology laid claim to the power not only of reading but also of ruling, the stars. It was nor, indeed, pretended by astrologers that they could actually regulate the movements of the heavenly bodies, but they asserted that by careful observation and study they could show how the best advantage could be taken of the good dispositions of the stars, and how their malefly influences could be best avoided. They not only asserted this, but doubtless many of then believed it; and it is certain that those who were not themselves astronomers were fully persuaded of the truth of the astrological theories, which even now, when the discovery of the true nature of the planets disproved them, still retain some hold upon the minds of the multitude.

There is, in Mr. Proctor's opinion, no other

explanation of the great pyramid which even comes near to giving a common-sense interpretation of the combined astronomical and sepulchral character of the edifice. If it is certain, on the one hand, that the building was built astronomically and was meant for astro-nomical observation, it is equally certain that it was intended for a tomb; that it was closed in very soon after the death of the king for whom it was built, so that its astronomical aim and value must have related to him alone. As an astrological structure, designed to afford facilities for a gigantic horoscope for Cheops, and for him only, the author of these essays can understand its purport, marvellous as is the vast expenditure of care, industry, and treasure lavished upon its creation. Granted ful faith in astrology-and we know there was such faith in ancient Egypt and Chalden-it may well have seemed worth its cost to build even such an edifice as the great pyramid, just as, granted the ideas of the Egyptians about burial, we can understand the eraction of such a mighty mass for the purpose of entombmentcan understand, indeed everything about i

except its special astronomical character. Let us now note in detail how Mr. Procto undertakes to adjust his theory to the chie points which have perplaxed students of the pyramids generally, and of the great pyramid in particular, Admitting, for instance, that these monuments were but vast tombs, we may ask why they should be astronomically oriented with extreme care. Astrology seems to answer this question satisfactorily. For astrological study of the heavens the pyramid (in its incomplete or truncated condition) could not be too accurately oriented. Admitting, how ever, that the pyramid of Cheops was for a time used as an astronomical observatory, and that its upper square platform was used for cardinal directions, we may still ask what connection there is between these direction lines (the only ones which would naturally arise from the square form) and astrological rela-tions. Mr. Proctor's reply is that to this very day these lines remain in use among astrolo gers. He proves his assertion by a figure taken from "Raphael's Astrology," which represent the ordinary horoscope and its relations to a horizontal, carefully oriented, square plane surface, procisely such as the top of the pyra mid was, with just such direction lines as

would naturally be used on such a platform. But why, we may further query, did each there not have been a larger family mauso eum, one in which all the expense and labor given to all the pyramids built for members of the same dynasty should have been combined? Obviously, there must have been some special reason which rendered the pyramid of each king altogether useless t his successor. Astrology appears to supply such a reason. Dead kings of one family might sleep with advantage in a single tomb, but each man's horoscope must be kept by itself. Even to this day the astrological charlatan would not discuss one man's horoscope on a plan drawn out and used for another man's. Everything, according to astrological superstition, would have become confused and indistinct. The religious solemnities which accompanied astrological observations in the days when the chief astrologers were the high pricats, would have been rendered nugatory, if those per-

formed under conditions suitable for one per-

son, were followed by others performed under ent conditions for another person

The objection may be interposed that, beyond the general statement that the pyramids were intended as the tombs of their respective builders we learn too little from ancient writers to form a satisfactory and exhaustive idea of their purpose. It so happens, however, that the only precise statement handed down to us respecting the use of the pyramids accords with the astrological theory in every detail, and with no other hypothesis. We learn from Proclus that the pyramids of Egypt terminated above in a platform, from which the priests made their

elestial observations. Mr. Proctor is far from affirming that there is nothing surprising in the known facts relating to the great pyramid, even when we accept the explanation that it was built by Cheops, in order that astronomical observations might be con tinued throughout his life, to determine his future, to ascertain what epochs were dangerous or propitious for him, and to note such unusual phenomena among the celestial bodies as seemed to bode him good or evil fortune. It remains amazing despite all we know of the entire faith redoctrines of astrology, that any man, no matter how rich and powerful, should devote many years of his life, a large portion of his wealth and the labors of many myriads of his subjects to so chemerical a purpose. It remains strange that a building erected for such a purpose should be believed incapable of subserving a similar end for the king's successors on the

should be believed incapable of subserving a similar end for the king's successors on the throne of Egypt. It is also remarkable that Cheops should have been able to provide for the completion of the building after his death, although that must have involved enormous additional labor and expenditure even upon the supposition that all the materials had been proposed during his lifetime.

Recognizing all the extraordinary reflections inspired by the great pyramid from any point of view. Mr. Proctor asserts with confidence that the astrological theory propounded by him is the only hypothesis which meets the chief difficulties in the pyramid problem. No doubt the astrological theory requires us to believe that the builders of the pyramids were utterly selfish, superstitious, and unwise beings. There is, however, nothing incredible or unreasonable in that supposition. Of other theories it may be said that while not one of them, oxcept the wild conception which attributes the great pyramid to divinely instructed architects, presents the builders in a more favorable light, they all leave unexplained the most impressive features of the colossal monument.

Josiah Quincy's Recollections

The late Josiah Quincy, who for more than half a century was a conspicuous figure in the social and political life of Massachusetts, undertook some years before his death to write for the press a series of papers embodying his reminiscences of men and things. papers are now republished in book form by the Messrs. Roberts. The writer had not, and did not profess to have, much literary skill, but his recollections, many of which are intrinsically entertaining, are set forth in a clear straightforward, and agreeable way. Un like the great majority of autobiographical sketches, whose readers sometimes divine and continually suspect that the facts recounted were derived not from observation, but from report, the present volume is a record for the most part of contemporaneous impressions made on the author himself by the persons and events described. deed, an incident is related of which Mr Quincy was not an eyewitness, he is careful to note the hearsay character of the evidence and usually specifies his authority. We need not say that the conviction of authenticity implanted in the reader by such methods of autodographical writing adds signally to the enjoyment as well as the profit derivable from Mr. Quincy's reminiscences.

Among the distinguished persons with whom we are brought into close contact in this book we have been specially interested in what Mr. Quincy has to tell us about John Adams, Lafayette, and Daniel Webster. Of the elder Adams the writer of these sketches saw i good deal when he was a boy attending school in the town of Quincy. There was not, we are assured, "the smallest chip of an iceberg in the composition" of the second President. There was, on the other hand "a shade more formality" and "a savor of patronage" in the demeanor of Mrs. Adams who humorously enough, seemed to pride herself more or her parentage and descent from colonial worthies than on her relation to the man who had been Chief Magistrate of an independent nation. Mr. Quincy could well remember the modest dinners at the Presi dent's to which he brought a schoolboy's appetite. In conformity with the custom of the time in Yankee land, a pudding composed of boiled corn meal always constituted the first course, it being thought desirable to take the joint. We are told, indeed, that in New England households it was considered wise to stimulate the young to fill themselves with pudding by the assurance that the boy who managed to bolt the most of it should be helped most abundantly to the meat which was to follow. Inasmuch as the victor in such a contest would have but little relish for the prize,

the economical results are evident. Among the gleanings from the conversation of John Adams collected in Mr. Quincy's journals are two or three which deserve particular attention. In 1820 some gentlemer from the South, who had called upon the Presi dent, asked him his opinion of Patrick Henry, and whother the Virginian was not the greates orator he had ever heard. The reply was: gentlemen. Much of Wirt's life of kim is a romance. Why, I have heard that gentleman's father [pointing to one who was present] speak in a strain of eloquenee to which Patrick Henry could never pretend." He paused and then added: "You know Virginian geese are niways swans." There is no doubt that this was Mr. Adams's deliberate opinion, for in a letter to Henry's biographer he wrote: "James Otls electrified the town of Boston, the province of Massachusetts Bay and the whole continent more than Patrick Henry ever did in the whole

course of his life,"

Speaking of himself on one occasion, John Adams said: "They say I am vain, Thank God I am so. Vanity is the cordial drop which makes the bitter cup of life go down. I agree with Mrs. Elizabeth Montague, who wrote to her uncle, the Bishop, to inquire whether the text 'All is vanity and vexation of spirit 'was not wrongly translated. She thought it ought to be 'All is vanity or vexation of spirit.' She implied that what was not vanity was sure to be vexation, and there I am with her." Allud-ing in 1822 to his son John Quincy Adams, the father said: "He has a very hard, laborious, and unhappy life, though he is envied by half the people in the United States for his talents and situation. When subsequently the news was brought to him of his son's election to the Presidency he was greatly moved by the remark of one of the persons present, who compared him to the aged and famous athlete who was pronounced by Solon the happiest of men when he expired on hearing of his son's victory at the Olympic games. Yet, notwithstanding the tears of joy which rolled down the old man's cheek, he said presently: "No man who ever held the office of President would congratulate a friend on obtaining it. He will make one man ungrateful and a hundred men his enemies for every office he can bestow."

Mr. Adams was once asked why we heard so little of Mr. Dickinson, the author of the "Farmer's Letters" and one of the signers of the Declaration. "He became discouraged," explained Mr. Adams, "and for some time was one of the most violent opposers of the Declara-tion of Independence. He had a wife and mother who were both Quakers, and they tor mented him exceedingly, telling him that he was ruining himself and his country by the course he was pursuing. If I had had such a mother and such a wife, I believe I should have shot myself." Speaking of Washington, Mr. Adams said that his character stood upon a firm basis of integrity, and must always re-main unassallable. He doubted, however, whether Washington was so great a statesman as was popularly supposed. He said: "Wash-ington died very rich, but gained his prop-erty in a fair way-by inhoritance from

his father, who was a man of large fortune; by the bequest of Mount Vernon from his brother; by his wife, who was the widow a man of fortune. Then he made a good leal of money in his youth, when he was sur veying in the woods. The farewell address t the people of the United States was, I think written by himself, and then given to Hamilto and Jay. Hamilton read it, no doubt, but think that Jay finally drew it up and finishe it. I know that it has been attributed to Ham liton, but it is not in his style. It is in Jay' style," Apropos of a letter which in 1822 h received from Jefferson, Mr. Adams was asked to explain why he was now on such good terms with his successor in the Presidency, and received such affection-ate letters from him after the abuse with which he had been loaded by that gentle-man. He replied: "I do not believe that Jefferson ever hated me. On the contrary, I be lieve he always liked me; but he detested Hamilton and my whole administration. Then he wished to be President of the United States and I stood in his way. So he did everything that he could to pull me down. But if I should quarre with him for that, I might have to quarrel with every man I have had anything to do with in life. This is human nature. * Mr. Jeffer-

son and I have grown old and retired from pub

lie life. So we are upon our ancient terms of

good will."

We hear a great deal about Lafayette in this volume-too much, perhaps, for few persons in our day are able to appreciate the enthusiasm altogether disproportioned to his services evoked by his visit to this country in 1825. At incident witnessed by Mr. Quincy illustrates the tact evinced by the Frenchman in the littl speeches he was everywhere compelled to make. As his party were approaching Andover, Massachusetts, he said: "Now, tell me all about this place, and for what it is remarkable." The General treasured the bints giver him touching the theological seminary, and in his speech made an impressive allu-sion to that sacred hill from which hope had gone forth to the heathen and light to the uttermost parts of the earth On the return journey Mr. Quincy met in Andover an old gentleman who was de terested in the seminary's honor and success "I was really surprised," he said to Mr. Quincy at the particular and accurate knowledge that Gen. Lafayette possessed in regard to our theological seminary. I always knew that it the religious world it was an object of great concern; but I never supposed that in the courts and camps of Europe so much interest was taken in the condition and prospects of

this institution."

Another anecdote which sheds some light or the value of Lafayette's professions and his readiness in reported was current in Boston at the time of his visit, although Mr. Quincy cannot youch for its authenticity. The General, it appears, on being presented to some old sol ers, was heard to ask the leader of the group if he were married. Upon receiving an answer in the affirmative, Lafayette responded with most tender emphasis, "Ah, happy man!" To the person who was next presented the same question was put, but here the reply was, "No, sir; I am a bachelor." "Oh, you "Oh, you lucky dog!" whispered the questioner with a roguish twinkle in his eye. These apparently inconsistent remarks were overheard by a by stander, who taxed Lafagette with insincerity in bestowing equal congratulations in such widely different circumstances. "Is it possible," said the General, turning promptly upon his critic, "that you value the prerogative of humanity so little as not to know that the felicity of a happy man is a thousand times greater than that of a lucky dog?" Those who know something about the essential shallowness and superficial brilliancy of Lafayette will agree with Mr. Quincy in affirming of this story that si non e rero, e ben trocato.

Of the great Daniel we have only one ancedote worth quoting, but this is characteristic of Mr. Webster himself and of the atmosphere of ridiculous adoration in which at one time he lived. To many of his Massachusetts admirers there was actually something of the demigod in the loud smack of the lips with which he signified approval of his potations. Mr. Quincy was travelling, he tells us, with Mr. Webster on the route between Boston and New York, by way of New Haven, which had just been opened, "Mr. Webster," continues the nar-rator with delightful naiveté, "was not quite well, and, saying that he thought it would be prudent to take some brandy, asked me to accompany him in search The twain accordingly entered a barof it." room near the station and the order was given. The attendant, without looking at his customers, mechanically took a decanter from a shelf behind him and placed it near some glasses" on the counter. We may remark in parenthesis, that whatever may have been the experience of the big-volced, imposing statesman caricutured in Elijah Pogram, this was seemingly Mr. Quincy's first acquaintance with a barroom, on which account his observa-tions are minutely recorded. The narrator proceeds to say that "just as Mr. Webster was about to help himself, the bartender, happening to look up, started as if he had seen a spirit and cried, 'Stop !' with great vehemence. He then took the decanter from Webster's hand, replaced it on the shelf whence it came and disappeared beneath the counter. Rising from these depths, he bore to the surface an old-fashioned black bottle, which he substituted for the decanter." Mr. Quincy goes on to tell us that Webster poured a small (?) quantity into a glass, drank it off with great relish, and threw down half a dollar in payment. The barkeeper began to fumble in a drawer of silver as if selecting some smaller pieces for change; whereupon Webster waved his hand with portentous dignity, and in rich and authoritative tones pronounced these words: "My good friend, let me offer you a piece of advise. Whenever you give that good brandy from under the counter never take the trouble to make change." As the travellers turned to go out, the dealer in liquors placed one hand upon the the dealer in liquors placed one hand upon the bar, threw himself over it, and caught Mr. Quincy by the arm. "Tell me who that man is! he cried with gonuine emotion. He is Daniel Webster," was the reply. The man paused as if to find words adequate to convey the impression made upon him, and then exclaimed in a fervent half whisper. By G—sir, that man should be President of the United States!" Whether it was the fire-water in which we infer from the use of the plural "giasses" that both travellers indulged, or the deep-chested volce and majestic gesture with which Webster could manage to give weight to platitudes, or the lavish donation of a whole half dollar, Mr. Quincy was evidently as profoundly impressed as the barkseeper. It illustrates, is his sage comment, "the commanding magnetism of Webster, No man of mark ever satisfied the imagination so completely."

Mesers. T. B. Peterson & Brothers have published small quarto the "Counters of Rudoistadt," by George Sand. This is an admirable novel. The translation is by

Fayette Robinson. Mr. Rolfe's convenient edition of Shakespeare (Harpe & Brothers) is completed by the publication of "Pericles, Prince of Tyre," and the "Two Noble Kinsmen."
"Titus Andronicus" is omitted from the edition on the ground that Shakespeare really had little, if anything to do with it; and the "Two Noble Kinsmen" is included on the ground that it was the product of Shakespea and John Fletcher. This is one of the handlest edition of Shakespeare ever published. The objection to it is that it is expurgated, and that all the passages which are too indecent for modern taste are omitted. For cri ical scholars this objection has a good deal of weigh but for family reading this edition is preferable to other Sadlier's "Catholic Directory, Almanac, and Ordo for 1883" has made its appearance. It contains the usual mass of information concerning the Catholic clergy and hierarchy in America and England.

hierarchy in America and England.

The seventeenth edition of Haydn's Dictionary of Dates' has been published by the Harners, with numerous additions relating to American subjects. In its American form it is greatly enhanced in value, and should be

can term it is greatly ennanced in value, and should be found in every library of books of reference.

"Lovers' Songs," collected and edited by Alice L. Williams, are trimmed for the Chicago market with a beautiful fringe of robin's egg blue. Some of the songs are good, some are very poor; but the lover who wishes to sing is rarely in a critical mood.

Henry J. Bobeson of Pert Huron, Mich., has devised two "Bingrams of Berliamontary, Bules," based on the

two "Diagrams of Parliamentary Rules," based on the manuals of Cushing and Roberts. The diagrams show with great clearness and in concise form all the leading principles of parliamentary procedure. We are often asked to recommend an elementary text book on this subject. We recommend Mr. Robesou's.

THE SOUTHERN PROBLEM.

bliese Political Blundering-How Only NEW ORLEANS, Feb. 10 .- In all the Southern States, there are large numbers of mon who are heartily sick of the obstruction policy of the Bourbons. These men are mostly young They are planters generally; but among the are many merchants and lawyers. I have talked with scores of those I have met in al portions of the cotton States. These men are lepublicans, are anything, in fact, excepting Bourbon Democrats. They chafe, and fret and swear at the existing order of things political and material, and they have vowed for years that they would vote the Republican ticket at the next election. But they never do. Why? Simply because the leaders of the Republican party fail to understand the condition of affairs in the cotton States. They apparent ly do not know that the Government sufficient power to make the elections in the South fair and honest. These white people have suffered under the rule of the carpet baggers and negroes; suffered so severely that under no circumstances will they allow the control of the State Governments to fall into the hands of the Southern Republican party as

now organized. The truth is that no State lying within the cotton belt will ever again be controlled by ne groes led by white carpet-baggers. If the bal lots cast on election day foreshadowed such result, blood would flow at every poll, or the ballots would be cast aside. The feeling as to the control of the State Governments remain ing in the hands of the native-born whites is s intense throughout the cotton States that there is no use of the Republicans attempting to carry those States so long as the Republican party of the North insists on regarding the

regroes as active political factors. The Republican leaders of the North hav tendily striven to weld this mass of ignorant black men into a solid political body, and with them to control the State elections. They thus forced on the Southern people a race issue The only practical outcome of this unwise at tempt has been to band the intelligence, wealth and courage of the cotton States into a solid body that can always be relied on to carry any

election by fraud or by violence, if necessary. The leaders of the blacks are white office holders from the North. These men are dis-liked exceedingly by the Southern property olders. They are looked upon as enemies of the State, who deliberately seek their personal advancement by delivering the Government into the hands of the blacks. These office. holders, assisted by the negroes they employ as clerks and messengers—Northern men mostly—are the leaders of the Southern Republican party. The towns swarm with negro politicians of the Robert Small type, who in a great measure control the appointments of Federal officeholders. All the negro preachers are politicians. Their work is to hold the fieldhand negroes steady in the ranks, and to keep them interested in the welfare of the Republican party. The political power the leaders of the Southern Republicans have at Washington is out of all proportion to the work they have

accomplished. A negro, known to be a common thief and a liar, and to be utterly devoid of all moral principle, is allowed to dietate Federal appointments in, say. Missississippi. He has ignorant men appointed, men who have no interest in the State. This angers the white men, and would-be Republicans are taunted with the practical workings of Republicanism. When practical workings of Republicanism. When important offices are to be filled, the Administration generally fills them with common, coarse, vulgar men, Northern men mostly who have traded at the cross roads with negroes, or who have planted in a small way, and whose manners are offensive to every decent man unfortunate enough to be brought in contact with them. These men fill the subordinate positions with negroes.

fortunate chough to be brought in contact with them. These men fill the subordinate positions with negroes,

Every political move the Republicans have made since the war has tended to bind the Southern white men more firmly together. Instead of trying to divide the white party, and thus affording the blacks protection in the exercise of their political rights, they have standily striven to hold the races apart, to pit one against the other. So long as this is continued, so long will the solid South remain an accompilished fact. The white party of the South must of necessity be split before the cotton States can make any advancement in political thought. Through political advancement material prosperity will follow.

As I said, there are thousands of white men in the South sick of Bourbon rule. They fully appreciate the evils that arise from it. They are aware that the Bourbons are not more honest than other people the Trensurers of Tennessee and Alabama were and are to-day Bourbons, and they want the white men of the cotton belt divided into evenly balanced parties, so as to force the party in power to be on good behavior. During the summer months preceding an election these men talked over the situation, and resolved to run an independent ticket, as they did in South Carolina in 1882, and as they wished to do in Mississipple—meaning to split the white party if possible. As soon as the Republicans saw this move, they thought their time hall come;

the situation, and resolved to run an independent tickot, as they did in South Carolina in 1882, and as they wished to do in Mississippi—meaning to split the white party if possible. As soon as the Republicans saw this move, they thought their time had come; and stupidly the black preachers and politicians and white officeholders howled to the negroes to shand by their color.

The news spread with the rapidity of lightening among the native-born whites that the Republicans were crying aloud. "Stand by your color and we will carry the State." Instantly every white man was in the Democratic ranks ready to fight to the death if necessary to prevent their property from falling into the clutches of the negroes. There was a split ready formed in 1882. All that was needed was for the Republican party to enter the wedge and to strike it one solid, wise blow, and the Democratic party of the South would have been a thing of the past. What they did do was to grasp a negro in one hand and a loudmouthed officeholder in the other, and with them batter the flanks of the dividing force until they drove them together through the fear of negro rule. The natural result of this political stupidity was that the South was, and is solidly Democratic.

There is no possibility of dividing the Democratic party of the cotton States as long as the Republicans of the North support the negroes. To divide the party the Republicans are not going to hoist negro officeholders over the Southern people, and that the blighting influence of the negro political rewards. Once let the fact be understood in the South that the lighting influence of the negro political rewards. Once let the fact be understood in the south shivered. Let the offices in the South be flied by native white Republicans are not going to hoist negro officeholders over the South shivered. Let the offices in the South be flied by native white Republicans is bette each be but one political earty in this fair Southern land.

Fiank Wilkerson.

Wilkeson to Right. TO THE EDITOR OF THE SUN-Sir : Being a Southerner myself. I have been reading the

Views of an Intelligent Southerner-Frank

letters of Frank Wilkeson with great interest, He appears to me to be fairest-minded of all the many correspondents who have written about matters down South.

The negro question is worthy of a great deal

more attention among thinking men than it receives. The Chinese question has come up. seen examined, passed upon, and finally settled by driving them out of the country. The Indian question has had its day, and the definite policy has been adopted of putting them upon reserva-tions, and shooting them when they leave. But the negroes cannot be driven out, because they have no other country to go to: moreover, this is their native land as much as it is that of the whites, and they have been settled here just as long. To put them on reservations is impracticable because we have no reservations upor which they could exist.

Aside from this, however, the negroes are necessary to the welfare of the South. In this fact lies their safety and the guaranty of their rights. Most of the rich lands of the South are alluvial, and lie low along the banks of the streams. Such are the rice, cane, and most of the cotton lands. The emanations of malaria from these are so deadly that white men cannot even live upon them, not to speak of working upon them. It has been tried time and again by men of the most vigorous health and backed by the whole pharmacopenia of drugs and medicines, but with only two results early death or retreat with broken constitutions. The negroes become acclimated, and withstand the effects of the poison, as perfectly as alligators. The one thing that has made the cultivation of these lands possible is that malaria does not take hold of the system in the daytime as strongly as it does a night, and the whites, by sleeping in the neighboring highlands, avoid it to a great extent, going down to the plantations during the day and overseeing the labor of the blacks.

Now, the permanency of the demand for this inbor being established beyond all doubt, a close oxamination in regard to supply will resolve the chain, marched with the swace same as to reader it harmes, and again the tags by the chain, marched with the swace same suringing on the supply will resolve our and overseeing the labor of the blacks.

Now, the permanency of the demand for this inbor being established beyond all doubt, a close oxamination in regard to supply will realluvial, and lie low along the banks of the

veal the fact that outside of those sections where the land is divided into small farms, cultivated by the owners themselves, there is and has been ever since the war a constant and ever-increasing cry for more labor. The proof of this is the custom the planters have inaugurated of sending out runners every winter after the crops have been harvested to hunt up laborers for the pext season, Mr. Witkeson, in his letter about Mr. Calhoun's plantation speaks of this, but he does not reveal the fact in its fullest extent, It prevails from Carolina throughout the whole South as far as Arkansas—in fact, where ever planting is carried on upon large plantations. It know, myself, personally, where a rice planter in Carolina hired several neighboring plantations for the sole purpose of obtaining control of the laborers on them and obtaining their services upon the places he was planting. In one case two neighbors, double first cousins, fought a duel because of one trying to tempt away some of the laborers on the plantation of the other.

land-locked position, was a favorite harbor of refuge for these freebooters. Many stories are told of treasure buried near the waters of this bay and on the banks of the Hillsborough River, which debouches into it. An old man, armly persuaded of the location of some of this treasure, information of which he obtainod from a dying man in Carneas whom he befriended, who in turn received it from a descendant of a successful pirate, has been delving for years in ground which he "knows" contains the long-buried coins of the realm of Spain. The dying man in Caracas furnished a diagram of the ground, with written directions descriptive of the way in which the concealed descriptive of the way in which the concealed wealth could be found—the live oak tree twenty-five feet west from the river, and so many feet east, west, north, and south from other trees. The land was found as mapped out on the diagram, and the old man purchased it, so that he might sequire a title to it and everything beneath it, and delve for gold secretly and at leisure. The story goes that every night he goes to the live oak tree, takes a bearing from all the points marked in the diagram, and works industriously until morning. But his pick has not yet struck the brass kettles which hold the gold bearing the image and superscription of Charles. Ferdinand, or Alphonso.

That there are others who believe in the existence of hidden gold on the Hillsborough is evidenced by the fact that they will not part with their land at any flaure designating its commercial value. Every stranger is regarded with suspicion and supposed to know something of rich deposits made by buccaneers in the solvent bank of mother earth, and they will not let him reside among them as the owner of a part of their soil. They "know" gold is in the ground, but as they do not know where to make the attempt and be successful.

Thore is gold in the ground in Florida, not only in the Hillsborough liver, but in other parts of the State. It shows itself in golden fruit on lemon, lime, and orange trees, in January tomatoes, February strawberries, March potatoes, April cucumbers, May watermelons, in pineapples, cocannuts, and other fruits following in the succession of menths, all worth gold in the market or on the table of the producer. The successful gold hunter is he who looks, not for hidden coin deep in the bosom of the earth, but who softens its surface to receive seeds, and who opens the pores that the rays of the sun may penetrate and give vigor to the plant that flowers and fruits for enarth's children.

This winter has been one of remarkable prosperity for Florida. More land has been sold for actual use, more improvements of a substantial c wealth could be found-the live oak treetwenty-

From the San Francisco Chronicle.

George A. Johnson, a gambler, was tried in Police Court yesterday on a charge of grand larceup referred by J. Areter, who claims to be lother of about \$100 by a trick. His testimous was that Johnson and shother person were playing poker in a "coast salcon," and that person were playing poker in a "coast salcon," and that person were playing poker in a "coast salcon," and that the salcon, which is the opponent had an acc full on kings. The british his opponent had an acc full on kings. The british be other man still had over \$200 in front of him, while the other man still had over \$200 in front of him, while the other man still had over \$200 in front of him, while the other man still son \$100 with which to back his had, and the bet was promptly called. On showing the salcon of Johnson's sevens was found to have byteriously added another spot to itsulf and to have byteriously added another spot to itsulf and to have byteriously added another spot to itsulf and to have byteriously added another spot to itsulf and to have byteriously added another spot to itsulf and to have byteriously added another spot to itsulf and to have byteriously added another spot to itsulf and to have byteriously added another spot to itsulf and to have byteriously added another spot to the brand in order to allow the other mus to win the money, and that the seven spot was abstracted from the brand in order to allow the other mus to win the money, and Johnson, being an apparent bankrupt, could not repay him. His Honor dismissed the case.

leadbeads of All Sorts and Qualities Travelling with Free Passes and on Freight Trucks and Car Roofs Bribes to Trainmen.

THE MEN WHO NEVER PAY.

From the Chicago Times.

where the state of directed and surprise where the state of directed and surprise of the state of of the s

box car filled with cotton bales. Some officious moddler shoved the end door together, and I remained in that car four days, floadly gazing upon Ged's georicus sunight once more in the city of Cinemant.

"Did you ever get eaught?"

"Not often, though I cannot tell a lie. I do not wholly deny the soft impeachment. Years ago it was a common thing for twenty or thirty toughts to board a train in California and ride as far as they wanted. It was a strange sight to see the old miners, each with a blanket, riding on top of the freight cars. The Contral Pacific, however, succeeded in getting some very stringent legislation through, and when fellows in small numbers accepted the courtesy of a ride without pay, they were suddenly, severely, and heavily sat down on. The scheme there among the knowing ones was for the three or four, or as many as happened to be captured, to swear that they had each paid some trainman half a dollar, and the Justice usualty diamissed the case, for if the allegation came to the cars of the general officers of the Central Pacific they fortiwith dismissed every man on that train. The doors of loaded freight, ears are frequently springs the door back. When the prayeler has gone far enough he springs the door ones with his fist plate with him, and an outside early springs the door back. When the prayeler has gone far enough he springs the door ones with his fist plate, and walks forth. The interiors of mail cars, too, it is said, furnish excellent facilities for free riding if the mail agent is preperly feed. The emigrant ear from Chicace to San Francisco in ten days has not the said in him out of which millionaires are made. If a follow has a little money with which to the the consideration for free traveling is son passes. I usually go to the general managers of the renard manager for he had a man, representing myself as the general manager. I have one my drawel and present a manager of the leading metropolitan paper. Very often I approach a man, representing myself as the general manager. I h

Clinging to his Burning Wife.

Mrs. Liowellyn Cothy was doing duty as a nurse at the bedside of her husband, and was engaged in moving him at the moment when the finance were communication for the strength of a park from the fireplace. All her efficiency of the husband. The sick man was under the influence of morphise, and failed to appreciate the situation. His armount of the fireplace and failed to appreciate the situation. His armount of the fireplace around her nicek, and the more his wife endeavered to fros herself from his grasp the lighter he clause around her sick, and the more has vide endeavered to fros herself from his grasp the lighter he clause. May be a substitute of the six of the strength of the six o

Counting her Twenty-one Children.

Prom the Hartweit San.

A man's wife in Hart county, Ga., has given birth to twenty-one children, and has been so infortunate as to raise every one of them. We heard one of the neighbors say he was at their lostes when a storm was coming up. The old lady like with horn for the children, and she stood and counted them as they came to Somehow she made the number twenty-two. Take my single her, and she declared that she couldn't remember laving but twenty-one. In order to satisfy herself she turned them all out in the storm and let them in one at a time. She acted as teller while the visitor kept the lady shee.